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Doctor Dana's

TWO

OCCASIONAL DISCOURSES.

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DISCOURSE I.

THE COMMENCEMENT OF A NEW YEAR.

ECCLESIASTES, I. 4.

One generation passeth away, and another generation cometh: But the earth abideth for ever.

REFLECTING on the vanity of ſublunary things, and of human courſes in the purſuit of them, Solomon obſerves, *One generation passeth away, and another generation cometh.* The human race paſs off and come on the ſtage in quick ſucceſſion. Thus it has been ever ſince man was placed upon the earth. Thus it will be, till the angel ſhall ſolemnly pronounce, *Time shall be no longer.*

WHEN we have taken a ſhort view of the vanity of the men and things of the world, and of human courſes and hopes with regard to them, we ſhall proceed to diſcourſe of the faithfulneſs of God, as a ſure ſupport and conſolation. *The earth abideth forever.*

I.—UPON the firſt of theſe the wiſe man obſerves, "Vanity of vanities, all is vanity. What profit hath a man of all his labor which he hath taken under the ſun? One generation paſſeth away, and another generation

cometh. All things are full of labor; man cannot utter it. The eye is not satisfied with seeing, nor the ear with hearing." Such has been the complaint in former times. The world continues much the same—mutable, unsatisfying. We must look beyond it for durable and satisfying happiness. Those who are the most solicitous for the acquisition and continuance of earthly objects, and who enjoy the most, have the fullest proof of their vanity and the folly of ardent hopes from them.

VARIOUS illustrations of the subject are given us. Particularly,

FIRST, in the study of *wisdom*. "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven——and behold, all is vanity and vexation of spirit. In much wisdom is much grief; and he who increases knowledge, increases sorrow. Though a wise man labor to know the works of God, yet shall he not be able. Laborious as his researches are, the result is a conviction of human ignorance. "And how dieth the wise as the fool?"

THERE is not less vanity in the pursuit of *pleasures*. "I said in mine heart, go to now, I will prove thee with mirth; therefore enjoy pleasure. And behold, this also is vanity. I builded me houses; I planted me vineyards; I made me gardens and orchards, and planted trees in them of all kinds of fruits; I made me pools of water; I gat me servants and maidens—men singers and women singers, and the delights of the sons of men, as musical instruments of all sorts. Whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy." Having all the means of enjoyment, disposed as he was to enjoy them, he must have been satisfied, if ex-

ternal things could have ſatisfied. Yet we find him pronouncing all to be "vanity and vexation of ſpirit. There is no profit under the ſun."

AGAIN, there is a vanity in *unremitting labor*, the fruit of which cannot be long enjoyed, and muſt be left to we know not whom. "For who knoweth whether he ſhall be a wiſe man or a fool? Yet ſhall he have rule over all my labor wherein I have labored, and wherein I have ſhewed myſelf wiſe under the ſun. This alſo is vanity." Thoſe who inherit great poſſeſſions, for which they never labored, generally abuſe them. How conſpicuous then the folly of ſuch as think, that their houſes ſhall continue, and their dwelling places to all generations; and call their lands after their own names? There is no good in worldly poſſeſſions, but thankfully and cheerfully to uſe them, and be rich in good works; truſting in him who giveth us all things richly to enjoy.

FURTHER, *the help of man is vain.* Inſufficient for his own wants, how has he enough for himſelf and us? Apt to misjudge with reſpect to his own good, he may misjudge as to ours. Or his views and diſpoſition may change. At beſt, he can do but little for us; nor that long. An alteration of circumſtances may render him unable any longer to do us the good he once did. Or the Sovereign of life may *change his countenance*, and *take him away. In that very day his thoughts perish.* Therefore put not your truſt in any ſon of man, however wiſe, great or good. "The godly man ceaſeth, and the faithful fail from among the children of men." The friend who is nearer than a brother is taken away. Thoſe on whom our earthly hopes are chiefly placed, may be removed at an hour of which we are not aware. Joys

which flouriſh to-day, may wither to-morrow. Sometimes, by a reverſe of nature's law, thoſe who were coming forward on the ſtage, are removed; and thoſe continue upon it, who ſhould voluntarily retire. Retirement becomes thoſe whoſe powers no longer ſuffice for acting an uſeful and honorable part. The protraction of life beyond the period of enjoying and doing good is rather to be ſubmitted to than deſired. But we obſerve that uſeful characters are often removed before their powers are impaired; yea, in the midſt of their uſefulneſs; or ſoon after their entrance on the ſtage. The hopes entertained from them are deſtroyed.

Thus the men and things of the world, "make our expectations vain, and diſappoint our truſt."—Yet,

Secondly, *The earth abideth forever.*

We are to underſtand this clauſe of the verſe as the contraſt to the former—a declaration of the faithfulneſs and unchangeableneſs of God. By his appointment, one generation after another paſſeth away; and one after another riſeth up, to fill the place of thoſe who are gone, none of whom return. A new race ſucceeds. "Thou turneſt man to deſtruction, and ſayeſt, Return, ye children of men. Behold, thou haſt made my days as an hand breadth, and mine age is as nothing before thee. A thouſand years are in thy ſight as one day, and one day as a thouſand years." Thus reflecting on human frailty and vanity, the pſalmiſt derived conſolation from his belief of the eternity and covenant love of God. "Lord what wait I for? my hope is in thee. Thou haſt been our dwelling place in all generations. The earth and heavens wax old and periſh; but thou ſhalt endure." Hopes from creatures are vain. But the everlaſting

God, the creator and confidence of all the ends of the earth, fainteth not, nor is weary. Amidſt the changes of the world, he hath not forſaken the earth. "One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts. The father to the children ſhall make known thy truth. Forever, O Lord, thy word is ſettled in heaven. Thy faithfulneſs is unto all generations: Thou haſt eſtabliſhed the earth, and it abideth." God will always have *a seed* to *serve him.* However threatening their own circumſtances; however ſorrowful, deſtitute or diſtreſſed; whatever the public gloom—whatever occaſion to mourn for Zion; the faithful know that God changeth not. Therefore they are not conſumed. They put their truſt under the ſhadow of the Almighty. They dwell in the ſecret place of the MOST HIGH. They ſhall not be moved, but abide for ever. A covenant God will guide and guard, help and comfort them, and embolden them in his cauſe. He hath raiſed up godly and faithful men, in all paſt ages, and ſtrengthened them to defend, and ſpread, and tranſmit his truth and worſhip: He always will raiſe up, furniſh, and be with ſuch characters; ſo that, amidſt the corruption of the world, they ſhall labor, and not faint.

THE antediluvians, ſcorning all the remonſtrances of Noah, he prepared an ark to the ſaving of his houſe, the preſervation of the human race, and of faith and piety upon earth. The ſafety of the ark in the deluge is an emblem of the ſtate in which the church of God has often been. God is in the midſt of her, and ſhall help her right early. The burning buſh, which was not con-

ſumed, was alſo an emblem of the wonderful preſervation of the church.

When, in a few generations from the flood, the world was overſpread with ſuperſtition, God called Abraham from the midſt of idolaters, and ſet up true religion in his family. A branch of this family was afterwards ſelected to uphold the worſhip of one only living and true God. He reproved kings for their ſakes, ſaying, *Touch not mine anointed, and do my prophets no harm.* He ſent Joſeph before them, who became the protector of his family and nation. After his deceaſe aroſe a new king who oppreſſed that people. But divine providence raiſed them up Moſes and Aaron, by whoſe hand he led them as a flock, having delivered them by a mighty arm. Joſhua ſucceeded Moſes; and Eleazer was clad with Aaron's garments for glory and beauty. God was with the judges. Samuel, the laſt of them, was deſervedly lamented by all Iſrael at his death. The Lord was with David, Solomon and Hezekiah. The ſpirit of Elijah reſted on Eliſha. Iſaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah and others, were ſignal inſtruments in upholding the purity of God's worſhip, witneſſes for him amidſt the degeneracy of their people. Amidſt all the declenſions and apoſtacy of the choſen people, God always had a greater number of friends than the faithful themſelves imagined. In a time of general apoſtacy, the fears which Elijah expreſſed are not unnatural. "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life." The anſwer of God was, "I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to the image of Baal."

THE jewiſh church was as a city on a hill. With the preſervation of their ſcriptures, the means of ſalvation were preſerved. Men of other nations, obſerving the ſpecial providence over the Jews, might be led to know and worſhip the true God. After the tranſlation of the ſcriptures into a language common to many other nations, the words of eternal life might be extenſively known from that tranſlation. There was among the eaſtern nations a general expectation of ſome great character to ariſe in Judea. This brought the wiſe men from the eaſt to Jeruſalem at the time of our Saviour's nativity.

THE chriſtian church conſiſted firſt of believing Jews. To them were added believing Gentiles; both making one church. The many violent perſecutions of this church in its infancy muſt, humanly ſpeaking, have extinguiſhed the chriſtian profeſſion: But its founder declared, that "the gates of hell ſhould not prevail. Lo, I am with you alway, even to the end of the world." Events from that time to this have proved his power and faithfulneſs. He made proviſion for the continuance of his religion, by a ſucceſſion in the chriſtian miniſtry, the obſervation of the Lord's day, and the two ſacraments. It was left to the care of friends, to continue and propagate it by ordinary means, after having been once miraculouſly proved and eſtabliſhed.

THE chriſtian church, through the middle ages, was overſpread with groſs darkneſs and ſuperſtition. But the ſacred writings were preſerved entire. From theſe fountains many minds might be ſavingly illuminated, notwithſtanding the great apoſtacy of the members and principal officers of the curch. The faithful, *flying into the*

wilderness from the fury of the Dragon, had a place prepared of God. With his lively oracles, as *a light in a dark place*, they *held the mystery of faith in a pure conscience.*—Not indeed without a mixture of error. This can be ſaid of no church, of no individual, in the moſt enlightened age. But pure Chriſtianity, though not loſt in thoſe dark ages, was much encumbered and ſhaded. From the dawn of the reformation, many burning and ſhining lights have riſen at different times, in different parts of Chriſtendom. Though it was but for a ſeaſon that the light of their perſonal miniſtry could be enjoyed; yet they continue to inſtruct mankind, by their unanſwerable defence of the goſpel againſt the bold attacks of the infidel; and by the rational view they have given of it, in oppoſition to bigotry, ſuperſtition and fanaticiſm. Well informed proteſtants are at length generally agreed in allowing to all the right of private judgment, which is the baſis of the reformation, and the only principle upon which Chriſtianity can be defended.

In ſome ages and countries the ſupporters of pure religion have been more numerous and conſpicuous than in others. Few or unobſerved comparatively as they may have been in any age, they have been many more than thoſe imagine, who confine religion to ſuch as believe and worſhip with them. In every nation and communion there may be ſuch as are accepted with God. How many real Chriſtians may there be in different communions, who, though not generally known to the world, have power with God? There is, probably, moſt religion in the private walks of life. The generation that

is paſſing away exclaim, that there is a deluge of vice unknown to former times. The generation that is riſing up, deny it, and give the preference to the preſent times. In this comparative view, we *do not enquire wisely*. The ſcenery of the world ſhifts, while the ſtate of nature, the courſe of affairs, and characters of men may be much the ſame.

"THE Father hath kept the times and ſeaſons in his own power." From the ſcriptures we learn, that "the knowledge of the Lord ſhall fill the earth." When this glorious ſtate of the church ſhall open, a voice ſhall be heard under the whole heaven, proclaiming, "Alleluia; for the Lord God omnipotent reigneth." While we daily pray, "Thy kingdon come, thy will be done on earth as it is in heaven;" it behoves us to do what in us lies to extend and tranſmit a ſavor of religion.

The earth abideth, and will abide, till the time appointed for the diſſolution of the heavens, earth and elements. This diſſolution is reſerved to the day of judgment. The friends of the church die; but others ſucceed to uphold and adorn it. It is founded on a rock. It can always boaſt of ſuch characters as its founder deſcribed; "Thou haſt not denied my name; but haſt held faſt my faith. I alſo will keep thee in the hour of temptation; and they of the ſynagogue of Satan ſhall know that I have loved thee." Perſecution tries the friends of truth. In times of temptation they may leave their firſt love. But they *remember from whence* they *are fallen*. "Though ye have lain among the pots, yet

ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold."

"The wiſe, and the righteous, and their works are in the hand of God." They are frequently removed at a ſeaſon when their counſel, endeavors, example and prayers appear to be moſt needed. But he in whoſe hand they are, raiſeth up others of a like ſpirit, to make up the hedge, and ſtand in the gap. *The pillars of the earth are the Lord's.* He can never want means or inſtruments to fulfil the deſigns of his immutable love. "The thoughts of his heart are to all generations. Bleſſed is the man who truſteth in the Lord, and whoſe hope the Lord is."

There may not be the moſt true religion where there is moſt talk about it. It is not the oſtentation and confidence of a Phariſee. Nor is it the zeal of a perſecutor, fighting againſt God, while thinking to do him ſervice. Nor is it the warmth of a fanatic, pretending to private revelations, ſubverſive of the oracles of God confirmed by miracles. Nor is it ſuperſtition. For if it be a good reaſon for our worſhip, that we derived it from our anceſtors, they certainly erred in renouncing pagan idolatry for the worſhip of the true God; and afterwards in abjuring popery. It is, indeed, no juſt objection to a religious perſuaſion, that our anceſtors embraced it. But religion requires, that we *prove all things*, and be able to *give a reason* why we worſhip as we do. It conſiſts not in warmth without light, zeal without knowledge; or in any externals. It is to have Chriſt formed

in the ſoul, to be ſettled in the faith of him. It is love to God and men. The more there is of true humility, unfeigned faith and chriſtian charity in the world, the more is there of vital religion. The ſearcher of hearts only knoweth how many ſuch characters there are. The world may take but little obſervation of numbers who are among the excellent of the earth, and of whom the world is not worthy.

When the Sovereign of life removeth rulers, endowed with *wisdom and knowledge*, and therefore *the ſtability of the times*—When he removeth teachers from the church, who exemplified the character, *Ye are the light of the world, the ſalt of the earth*—Or when he removeth others, who were eminently and extenſively uſeful to mankind, there is reaſon for the like lamentation as that of Eliſha for Elijah, "My father, my father, the chariot of Iſrael, and the horſemen thereof!" God is to be acknowledged in the time of their coming on the ſtage, the part they acted, the abilities and fidelity with which they acted it, their opportunities, and the time and circumſtances of their going off the ſtage. With him is *the reſidue of the ſpirit.* Becauſe he abideth faithful, therefore as one generation paſſeth away, another ſhall ſucceed. He will *ſet* others *over his congregation, to go out before them, and to come in before them.*

Apply theſe reflections to the removal of any earthly friend, much valued and much depended on. He who gave and hath removed this friend, can raiſe up another. Or he will, in other ways, unforeſeen and unthought of, ſuſtain you, while you truſt in him. "He raiſeth up the

poor out of the duſt. Albeit that the Lord be high, yet hath he reſpect to the lowly. A father of the fatherleſs and a judge of the widow, is God in his holy habitation."

WHAT has been diſcourſed teaches us a proper temper and behavior amidſt the viciſſitudes of the world.

RECOLLECT paſt providences, the hiſtory of the church and world: It ſupports the good man, however gloomy his own ſtate, or that of his connexions, or people, or the church of Chriſt. Clouds and darkneſs ſurround the throne of God: But he changeth not. He ſeeth the end from the beginning. Vice and confuſion triumph for a while. Righteouſneſs alone ſhall be finally and eternally exalted. All the paths of the Lord are mercy and truth to the meek and humble. Their hope is ſet on no periſhable good; but on an eternal weight of glory. They therefore can pray and praiſe, though in priſon and chains. They bleſs God alike when he taketh away as when he giveth. The world and things of it paſs away; but they who do the will of God abide for ever. They mourn for Zion, when ſhe is covered with a cloud. They ceaſe not to pray, that her "righteouſneſs may go forth as brightneſs, and her ſalvation as a lamp that burneth." They rejoice that Zion's God ſhall reign to all generations. Shall Zion ſay, "The Lord hath forſaken me, and my Lord hath forgotten me? Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget; yet will I not forget thee: Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

Scoffers, walking after their own lusts, ſay, All things proceed in an uniform courſe. There neither has

been, nor will be, any divine interpoſition to reward virtue, and puniſh vice. From the beginning of the world, one generation has ſucceeded another. Where is the God of judgment!—Stop, bold blaſphemer. Wilt thou ſet HIM a time? His goodneſs and forbearance lead to repentance. The church lives, notwithſtanding the ſcoffs and rage of its foes. She had been long ſince cruſhed, and her name forgotten, had ſhe been founded in deluſion or impoſture. Her ſtrong Redeemer liveth: And his love is as ſure as his might. The flames of perſecution have not conſumed but purified her, as the furnace does gold, to which the precious ſons of Zion are compared. Her children paſs away one after another; but others ariſe, and withſtand winds and floods. For "the Lord on high is mightier than the mighty waves of the ſea."

SHALL the ſcoffer ſtill open his mouth wide? Whom doth he reproach and blaſpheme? Againſt whom doth he exalt his voice, and lift up his eyes on high? even againſt the holy one of Iſrael, the Lord God omnipotent. "Who may ſtand in his ſight, when once he is angry?" Will you conſpire againſt the Lord's anointed, ſaying, "Let us break their bands aſunder, and caſt away their cords from us?" Can you reverſe the decree, "I have ſet my King upon my holy hill of Zion? Thou art my ſon—I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for a poſſeſſion?" How vain have been the counſels taken againſt him in ages paſt! how impotent the combined rage "of powers on earth, and powers below"? Can thoſe revilers, who at this time talk of *the age of reaſon*, and *the temple of*

reason, effect, by their blaſphemy, what earth and hell have for ſo many ages attempted in vain? Sooner or later they will verify that ſcripture; *There were they in great fear: For the Lord is in the generation of the righteous.* Becauſe HE is in the generation of the righteous, he will put the foes of Zion in fear. This truth has been many a time terribly exemplified in a day of calamity with them; and eſpecially in their laſt moments.

OUR ſubject teaches us to reflect often on the progreſs of time.

How many generations have paſſed away already? Multitudes, in all periods of the world, have died by the ſword—moſt of theſe in full ſtrength and youth. Multitudes have died by famine occaſioned by war—Multitudes by peſtilence. Three generations paſs away in one century. Fifty four have therefore paſſed away ſince the birth of Chriſt.

ABRAHAM was born twenty centuries from the creation of Adam and Eve, and as many before Chriſt. After the deluge, human life appears to have been gradually contracted till the time of Moſes, when it was probably fixed at nearly the preſent ſtandard. The longevity of the antediluvians, and ſome of the patriarchs after the flood, made the generations of thoſe periods very different from what they have been for more than three thouſand years; in which ſpace about an hundred generations, ſuch as now people the earth, have paſſed away.

WHERE ſhall we of the preſent generation ſoon be? Buried in darkneſs and forgotten. "Man lieth down, and riſeth not till the heavens be no more," None of

former generations return to us. We fill the place of our fathers. We muſt ſoon leave our place empty for our children. They will leave theirs to the next generation. Thus it will be till the ſecond coming of Chriſt. When former ages paſs in review before us, they appear ſhort. How ſhort the term of one generation? The paſt years of our own life appear ſhort. Shall we then contemplate the remaining part of life as long? Future generations will run over the hiſtory of our age with like rapidity and indifference as we do that which preceded us.

My aged hearers will reflect with me, that very ſoon the grave, which waits for us, will be our houſe. The worm ſhall feed ſweetly on us, as it now does on former generations, on multitudes who began life with us and after us—on multitudes in youth and childhood, whom we knew. Yea, what numbers of our own children have been long dead? What changes have we witneſſed and experienced? How many friendſhips? How many of the tendereſt relations has death diſſolved? Over ſome of them we, perhaps, lamented, "Would God I had died with thee! Or would God I had died for thee"! Recollecting our paſt connexions in friendſhip, affinity and blood, and obſerving how few are left, we appear to ſtand alone. Thoſe alſo whom we highly eſteemed and honored in the deareſt of all bonds, religion, now ſleep in Jeſus. They have left a ſavor of real chriſtianity behind them. Have we not a deſire to be with them? to enjoy them forever? What remains, but that we gird up our loins, prepared to go to the generation of our fathers?—That when we go hence, we may be called up

higher—to a place *among those who stand by*. The reſolution of an aged ſaint is moſt worthy to be emulated. "I will hope continually, and will yet praiſe thee more and more. I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, even of thine only—I will ſhew thy ſtrength unto this generation, and thy power unto every one that is to come."

Some are on the ſtage a little longer than others: None are long upon it. We, whoſe time to quit it is nigh in the courſe of nature, have not been upon it long. If ſpared a little longer, it will become us ſeaſonably and decently to retire from the public eye, as much as may be; rather than wiſh to be employed in buſy ſcenes at a period which calls for reſt. Let us give all diligence that our work may be well done—that the cloſing act may be well performed. Have we filled up our place in the world? Are we ready for a better world than this? My aged brethren, ſuch reflections become our years.

May thoſe in younger life be ambitious to fill up the place of their fathers. Yea, my young brethren, fill up what has been wanting in them. This is, perhaps, as eventful a period as the world ever ſaw. It is impoſſible to foreſee what may be haſtening on the earth. The revolution in America has been ſucceeded by a great ſhaking in the nations of Europe, and the iſlands of the ſea. If, while the ſtrength of ſo many kingdoms is deſtroyed, the United States may eſcape, they will have much cauſe of thankfulneſs. You, who are now coming forward on the ſtage, may (if diſcord prevent not) ſee your country ſtrong in the means of defence, and ſafe from foreign ag-

greſſions. Be perſuaded to ſerve it in the ſtation divine providence may aſſign you. He that walketh with wiſe men ſhall be wiſe: But a companion of ſcorners ſhall be deſtroyed. Seek firſt the kingdom of God. This is to be wiſe for eternity.

All who are here preſent, of whatever age or order, young and old, high and low, rich and poor, ſhould call to mind the ſalvations of God—our health—the preſervation of our families and ſubſtance—the protection of our friends abroad—the divine ſmiles on our vocations and employments—the continuance of our privileges civil and religious. Every good gift is from above. Let us return and glorify the Giver, by our thankful enjoyment and uſe of all we have. How precious are thy thoughts unto us, O God! how great the ſum of them! In love to our ſouls thou haſt preſerved us in life, and under the means and influence of grace. "The grave cannot praiſe thee, death cannot celebrate thee. The living, the living, he ſhall praiſe thee. The father to the children ſhall make known thy truth." We have not rendered the homage and obedience which thy infinite perfections and mercies claim. In many things we all offend. In all things we come ſhort of thy glory. Thou haſt not dealt with us after our ſins. Thou giveſt us a further ſpace to acquaint ourſelves with thee. May the time paſt ſuffice, in which we have waſted or neglected our talents.

Admonitions of the inſtability of life are various and frequent. We may ſee the end of all earthly perfection. It is the trueſt wiſdom to keep in a prepared

poſture for the viciſſitudes of this probationary ſtate, and the end of all things. It could not profit, might the whole world be purchaſed at the expence of the ſoul. The ſoul can neither be ſaved nor loſt without our conſent. Will a ſingle perſon in this houſe acknowledge that he conſents his ſoul ſhould be loſt? There is not one. No; it is the univerſal prayer, *Let me die the death of the righteous.* But the wiſhes and interceſſion of the impenitent, as they ſee death approaching, cannot make their laſt end like that of the righteous. No ſoul, who neglects the great ſalvation, can eſcape the damnation of hell. *To day, if ye will hear his voice, harden not your hearts.* My brethren, *look diligently lest any man fail of the grace of God. Exhort one another daily, lest any one harden through the deceitfulness of sin.*

DISCOURSE II.

ON THE COMPLETION OF THE EIGHTEENTH CENTURY.

ECCLESIASTES, I. 4.

One generation passeth away, and another generation cometh: But the earth abideth for ever.

WE have taken a conciſe view of the viciſſitudes of the world, and vanity of human purſuits. We have diſcourſed on the faithfulneſs of God as a foundation of truſt, while terreſtrial expectations are vain.

As a further exemplification of the general ſubject, the commencement of a new CENTURY leads to a rehearſal of ſome diſtinguiſhed events of the laſt. With this rehearſal a few ſeaſonable reflections will be interſperſed, and others ſubjoined as the concluſion of the dicourſe.

INTRODUCTORY to my deſign, it may not be amiſs to remark, that the progreſs of ſcience favored the cauſe of the reformation, which commenced under Luther 1517. Later improvements have been as the ſhining light, which ſhineth more and more. Whatever modifications the Romiſh faith has undergone in modern times; however the cruelty, impiety and profligacy of Rome may have faded, from well known cauſes, her religion is

ſubſtantially the ſame as in the darkeſt ages. The reformers, warned of God, renounced her communion, at a time when the pontiff was in all his glory. The powers who agreed to lay their honor and wealth at his feet, have agreed to hate him, and ſtrip him of his dominions. The nation, whoſe monarch firſt recognized him as a temporal prince, and placed the triple crown upon his head, with the ceſſion of three kingdoms, is now the moſt forward inſtrument in his deſolation. He has been inveſted in Rome itſelf, ſent into baniſhment, and the city delivered to ſpoil.

HAD the principles of the reformation and of liberty been underſtood, either in the old or new world, through the greater part of the 17th century, its hiſtory would not have been ſtained with perſecution for the exerciſe of the unalienable right of private judgment; or with judiciary trials and deciſions in violation of the principles of evidence. Our anceſtors, perſecuted in their native country, ſought a path through the ſea, to a land that was not ſown, that they might freely worſhip God according to their own conſcience. The ſpirit of popery was retained for a conſiderable time after its other errors were abjured. As good men may *not know what spirit* they *are of*, we do not pretend but our anceſtors retained a portion of the error and bigotry, which, at that day, adhered to all proteſtant communions. Any inſtances of exterminating zeal in them, which were *not according to knowledge*, were no other than diſhonored the Engliſh church, which has been conſidered as the bulwark of the reformation.

It was a very eventful period in England from 1640 to 1688. Behold in that period the viciſſitude of human affairs. For eight years the parliament ſat without intermiſſion; at the end of which the KING was *tried* and *executed.* To this ſucceeded the *interregnum* of Cromwell. The *reſtoration* took place 1660. The metropolis was viſited with the *plague* 1665, and *burnt* 1666. The *abdication* of James II. the *revolution*, the ſettletlement of the *proteſtant ſucceſſion* to the crown, were in 1688. Worthy of ſpecial remark is the act of UNIFORMITY in the reign of Charles II. whoſe court exceeded every other for luxury, diſſipation and contempt of all ſerioufneſs, whoſe perſonal vices were an open defiance to piety and good morals. A prince and court of ſuch deſcription could have no concern for the *form*, much leſs for the *power*, of godlineſs. But the political purpoſe was, to exſcind the puritans. In the reign of his brother and ſucceſſor we obſerve the TOLERATION act. It was oſtenſibly a contraſt to the other. The real view was to introduce and eſtabliſh popery. The bigotted papiſt was much ſuch a friend to toleration, as his luxurious, effeminate predeceſſor was to uniformity and purity of worſhip.

OLIVER CROMWELL "reigned with equal conduct, "moderation and ſucceſs—The public treaſure, of which "he had the diſpoſal, was managed with frugality and "care—Every nation, with whom the Engliſh had any "connection, now courted their Protector's alliance— "Very active, vigilant and reſolute, he diſcovered every "inſurrection among the people, and every conſpirac

"againſt his perſon, before they took effect—He was "more an enthuſiaſt than an hypocrite." Character of Charles II. "His pleaſures, his flatterers, his concu- "bines, ſcenes of mirth, riot and feſtivity, engroſſed all "his attention, and exhauſted his finances*."

THE revolution of 1688 was an event very propitious to New England. In that year and the next preceding, her characters and powers of government were forcibly taken away. Opportunity was not given to make defence in England. Every ſpecies of exaction was ſuffered under Andros and Randolph. It was determined to place all New-England, with New-York and New-Jerſey, under one royal governor. The abdication of James II. and acceſſion of the Prince of Orange extricated this country from the depths of depreſſion. Various acts of parliament ſettled the proteſtant ſucceſſion to the crown of England. Few events in Engliſh hiſtory are of equal importance to the cauſe of liberty and diffuſion of knowledge.

WITHIN the 18th. century great changes have taken place. At the opening of it, two monarchs in the north of Europe drew the attention of that quarter of the globe. With a daring genius and predominant paſſion for conqueſt, one of them aſtoniſhed and terrified the European world, by the boldneſs of hisplans, the rapidity of his victories, and extenſion of his arms. Commencing his career at the age of eighteen, he puſhed ſouthward, and eaſtward, and weſtward. Unexampled ſucceſs, without a check, attended him for nine years. Enriched with the ſpoils of two kingdoms, he purſued the armies of a

* LITTLETON, Vol. II. page 60; 67; 69.

third, headed by their ſovereign, hunted them from every poſt and entrenchment, and directed his courſe to the capital, invincible to obſtacles which nature and art placed in his way. The enemy never dared to attack him with even numbers. The emperor of all the Ruſſias had ſerious apprehenſions, that this Alexander might overrun his empire and dethrone him; and was compelled to ſend forward propoſals of peace; to which he received for anſwer, "I will treat on peace at Moſcow." The hero of the North wiſhed to be the arbiter of Europe. But from the time of his ſending the above inſolent anſwer by the Ruſſian ambaſſador, the tide of victory turned. His uſual ſagacity failed him. He changed his rout againſt the beſt advice. He had taught the flying enemy the art of war. They turned upon their purſuers. He was completely defeated, and never recovered ſtrength any more. His following misfortunes were as ſignal as his victories had been. Some of his greateſt misfortunes were the effects of his obſtinacy. All Europe trembled while uninterrupted victory attended the arms of Charles XII. He *died as a fool dieth* 1719, at the age of 36, and left his kingdom in a debaſed ſtate*.

* On what foundation ſtands the warrior's pride,
How juſt his hopes let Swediſh Charles decide:
A frame of adamant, a ſoul of fire,
No dangers fright him, and no labors tire:
O'er love, o'er fear extends his wide domain,
Unconquer'd lord of pleaſure and of pain:
No joys to him pacific ſcepters yield,
War ſounds the trump, he ruſhes to the field:
Behold ſurrounding kings their pow'rs combine,
And one capitulate, and one reſign:
Peace courts his hand, but ſpreads her charms in vain:
"Think nothing gain'd, he cries, 'till nought remain,
"On Moſcow's walls 'till Gothic ſtandards fly,

PETER the great of Ruſſia was not leſs enterprizing, or leſs inured to fatigue, than Charles of Sweden. His genius and objects of purſuit were more noble, though cruelty entered into the compoſition of his temper. He was born at Moſcow 1672. He gave the moſt aſſiduous attention to arms, commerce, a navy, civilization, arts and ſciences. In a few years he built a large navy. Powerful Ruſſian ſquadrons are now ſeen in the Baltic, in the black ſea, and in the Mediterranean. Hence the preponderance of the Ruſſian power in the north, and its political importance in the ſcale of Europe. The Ruſſians aſſume a leſs barbarous aſpect than heretofore. "Rugged as moſt of them are at preſent, "attached to the brutiſh ſuperſtition and diſcipline of "their anceſtors, they may one day be reckoned among "the civilized nations."

"And all be mine beneath the polar ſky."
The march begins in military ſtate,
And nations on his eye ſuſpended wait:
Stern famine guards the ſolitary coaſt,
And winter barricades the realm of Froſt.
He comes, not want and cold his courſe delay:—
Hide, bluſhing glory, hide Pultowa's day:
The vanquiſh'd hero leaves his broken bands,
And ſhews his miſeries in diſtant lands;
Condemn'd a needy ſupplicant to wait,
While ladies interpoſe, and ſlaves debate.
But did not chance at length her error mend?
Did no ſubverted empire mark his end?
Did rival monarchs give the fatal wound?
Or hoſtile millions preſs him to the ground?
His fall was deſtin'd to a barren ſtrand,
A petty fortreſs, and a dubious hand;
He left the name at which the world grew pale,
To point a moral, or adorn a tale.

JOHNSON.

In the revolutionary war of America, England fought the aid of Ruſſia; but without effect. She was more ſucceſsful in addreſſing the ſame power to co-operate againſt France, two years ago. But the temporary aid of the "magnanimous ally" was withdrawn the next campaign. "Political alliances want friendſhip to "combine, and force to compel. Aſſiſtance is to be ex-"pected only from native ſtrength and unanimity. When "a powerful people impute to the perfidy of foreign "ſtates, thoſe national diſaſters which a proper vigilance "and foreſight might have prevented, they only bear "teſtimony to their own indolence, or weakneſs of go-"vernment*."

The hiſtory of modern Europe evinces, beyond all contradiction, that *the faith of treaties* and the jealouſy for *the balance of power* will guard no nation. The partition of Poland is an inſtance verifying the latter part of the obſervation. Civil diſſentions gave opportunities to three of its neighbors to diſmember that kingdom. The other powers ſaw, without interference, the rival courts of Berlin, Vienna and Peterſburgh act in concert in this opprobrious buſineſs.

Frederic II, than whom the age produced not a greater politician, obſerving that Ruſſia was overrunning Poland, projected the plan of partition. Communicating the project to the Empreſs of Germany, it met with her ready concurrence. The Empreſs of Ruſſia, meaning to graſp the whole, was with much difficulty induced to be content with a part. Frederick ſuggeſted to her,

* Littleton, Vol, II. page 215; 138; 239; 294.

by his brother and very able minifter, Henry, refident at Peterfburgh, that, as fhe was at war with the Turks, it was highly probable that the Empref's of Germany would take part with them. Frederick engaged to ufe his mediation with the Empref's of Germany not to interfere. His device fucceeded. An alliance was entered into at Peterfburgh, wherein the three courts agreed to divide among themfelves a great part of the provinces of Poland, and to force upon the other provinces a new conftitution. This was in 1772. Of the difmembered provinces, Ruffia has a population of 1,500,000; Germany 2,500,000; Pruffia 860,000, which is the moft commercial part. The remaining population of Poland is about feven millions. In 1791 Poland eftablifhed another conftitution, which combined the intereffs of the king, the nobles, the citizens and the peafants. It was the general wifh of all orders. But a few of the nobles, imagining that due regard was not paid to their privileges, flattered the ambitious views of the Empref's of Ruffia; who fent an army into Poland, under pretence of being guarantee of the conftitution of 1772. The conftitution of 1791 was overthrown, and a fecond divifion of that oppreffed country took place 1793. Some unfuccefsful attempts were made to deliver Poland from its oppreffors, in which the valiant Kofciufko was taken prifoner. He was carried to Ruffia; and the king refigned his crown 1795. A third partition followed. "Poland is at prefent a country, but no nation, being "entirely fwallowed up by the *dividers of the fpoil*,"

"Of the three powers who difmembered the prov-"inces of Poland, Pruffia was formerly in a ftate of vaf-

" ſalage to the republic. Ruſſia once ſaw its capital and " throne poſſeſſed by the Poles. Auſtria," but little more than " a century ago, was indebted to a ſovereign " of Poland for the preſervation of its metropolis, and " almoſt of its exiſtence. The maſter and protector of " its neighbors was overwhelmed by them; and now firſt " felt and lamented the fatal effects of faction, internal " diviſion and corruption." A Poliſh citizen obſerved, " Our liberty is like a two edged ſword in the hand of an " infant; and for that very reaſon our neighbors are anx- " ious to preſerve it entire."

THE national exiſtence of the United States commenced four years after the firſt diviſion of Poland. The recent example is a moſt inſtructive leſſon to us. Like cauſes produce like effects. Diviſions within will deſtroy our reſpectability and ſtrength, and lay us open to external attacks. Foreigners will take from us our liberty, if we, like infants, know not how to uſe it.

FOREIGNERS reſiding among us have a predilection for their own country. We do not blame them on this account. But it is a ſufficient reaſon why they ſhould not aſſume, nor be ſuffered, to preſcribe to the citizens and government of the United States what inſtitutions, manners and political regulations are proper. Modeſty forbids it on their part: Wiſdom and ſafety will not permit it on our part. Shall they aſſume the province of being guides to us in our ignorance, and conſervators of our liberties? Numbers bring with them habits of oppoſition to order and good government. Protection, not preferment, is all that foreigners may claim. This they may expect, ſo long as they are quiet and peaceable.

Are they men of ſcience? As ſuch they will be reſpected in their attention to literary purſuits; but not in endeavors to ſubvert our faith, or diſturb our civil adminiſtration.

From 1740 to 1786 few characters make ſo conſpicuous a figure in European hiſtory as Frederick II, of Pruſſia. Great as a ſcholar, philoſopher and ſtateſman, he was tranſcendant in military ſkill and valor. He was the ally of Britain from 1756 to 1762. At that time many Americans had a ſublime idea of him as a patron of the proteſtant, reformed religion. He was in reality an avowed deiſt, and not improbably an atheiſt. To ſay that he was a tyrant, is but to ſay that he was what the ſovereigns of the earth generally are. The connections which united him to Britain were diſſolved by the peace of 1763. His ſtates and capital were in imminent danger, once and again, in ſome of the years of the preceding war. France and Germany, Ruſſia, Sweden and Poland were all leagued againſt him. A rare firmneſs of ſpirit ſupported him under the preſſure of the greateſt difficulties and dangers. He never once gave way to deſpondency. At a time when every other mind would have given up all as loſt, he poſſeſſed his uſual conſtancy. A concurrence of providential and unthought of events reſtored him from impending ruin, and gave him complete triumph.

We ſee that war is the ſyſtem of Europe. We view "an aſſembly of gameſters, who demand their re-
"venge, and refuſe to quit play till they are totally ru-
"ined."

THE year 1773 was particularly remarkable for the expulsion of the Jesuits from the Pope's dominions, and the suppression of the order by his bull.

INFIDELITY has run and been glorified through Europe—especially in the latter part of the last century. Vain philosophy is used as a cloak to subvert religious and civil institutions, introduce general anarchy, and demoralize the world. This destructive system, replete with *the depths of Satan*, appears to be gaining ground in the United States. The most licentious and impious publications have free circulation.

LOOKING back but a few years before our separation from Britain, the French possessed the great rivers of Lawrence and Mississippi, and had interior settlements from the one to the other. With these advantages, they might, in a little time, have encompassed the Atlantic states, and made them provinces of France. We escaped that snare, by a total reduction of the French power in North America 1760.

NO sooner had England reduced the power of France in North America, and settled the peace of 1763, than she turned her whole attention to deforce from her colonies the liberties they had enjoyed, under the sanction of royal charters, from their first settlement. The arbitrary system of colonial administration which she adopted, which she obstinately persisted in, and attempted to execute with all her force by sea and land, is fresh in the memory of many of my hearers. Finding her deaf to expostulation, America opposed force to force, unequal

as the conflict was. On the fourth of July 1776, our representatives subscribed the declaration of INDEPENDENCE.

SAYS a royal author, "A wise government would "have been in haste to appease the rising troubles in "America. But madmen rivet their eyes on the objects "of ambition." Says another sensible writer, "To at- "tempt to govern a whole nation in a mode abhorrent "from their feelings, prejudices and principles, is a com- "plication of folly and wickedness—The spirit which "pervaded America is the same which roused all Eng- "land to action at the revolution."

BY refunding, once and again, part of the colonial expenditures, in the war for the reduction of the French, England acknowledged that her American colonies had contributed, beyond their ability and proportion, to the expence of that war. This notwithstanding, the immediate project was, at the conclusion of the war, to *bind the colonies, in all cases whatsoever*, by laws of the English parliament. The ardor to execute this project increased with the difficulties and misfortunes attending its prosecution. As new embarrasments arose, England negociated for succors in every court of Germany; and successively proclaimed war against France, Spain and Holland. The capture of two British armies sufficed not to cure the obstinacy of the king. The last capture, however, preceded by *the armed neutrality of the north*, awakened a small majority, in both houses of parliament, to demand a pacification.

ENGLAND resolved on councils calculated to alienate a young and flourishing country from their sovereign and fellow subjects, or we had been this day her colonies.

Declared out of her protection, we appealed to heaven, and girded on our armor. Many good men thought that reſiſtance muſt be unavailing. Unprepared and undiſciplined as we were, we were neither diſmayed by menaces, nor ſeduced by inſidious promiſes. Unexampled difficulties and dangers could not extinguiſh a well founded ardor to repel aggreſſions on our rights. WHO guided our councils in the ſenate and in the field? WHO girded us with ſtrength, and brake the bows of the mighty? Was it not the LORD? Who gave us a WASHINGTON—a name ſuperior to what any other age or nation can boaſt?—the only man, perhaps, who could have been our ſhield in war, and our counſellor in peace? WHO *inspired* the framers of our national conſtitution?—the beſt ſyſtem of human wiſdom which the world ever ſaw? WHO turned the heart of the whole nation, as the heart of one man, to fix in the chair, once and again, the beſt patriot and the beſt ſtateſman that was ever at the head of any government?

HAD England been victorious in our revolutionary war, ſhe might have ruled the *earth* as well as the *ocean*. The world would have deplored ſuch an event. Nor could univerſal empire have been of the ſmalleſt advantage to that nation. The Spaniards and Portugueze, by their ravages and carnage in South America, extended their dominion, and acquired immenſe wealth. From that time we date the decline of their induſtry, manufactures and valor; the effeminacy and luxury which deſtroy the ſpirit of defence, and ſink a national character. It was of the Lord to ſeparate us from England at the time we were ſeparated. Bleſſed be his name. May

the ſeparation continue as long as the ſun and moon ſhall endure. Whatever might be the apprehenſions of many at the commencement of our arduous warfare, and through various ſtages of it, the univerſal ſentiment of America now is, that we embraced the only time to ſecure our liberties. They muſt have been loſt for ever, had we not reſolved to contend for them at the time, and at the expence, we have done.

Often as our liberties have been endangered, they have as often been reſcued in ways adapted to ſtrengthen our faith in a ſpecial divine ſuperintendence. Recollect the deliverances of this country in times of calamity, and particularly in the late years of war for the eſtabliſhment of our national ſovereignty. Rehearſe them to poſterity. They claim undiſſembled gratitude and praiſe: They teach us ſtill to hope in God.

Many thanks are due to the negociators of the peace of 1783,—a far better peace than we could have expected, and which gave us all we could reaſonably deſire. The extent of territory, including an inland navigation of about three thouſand miles, (except a few and ſhort interſections of land carriage) and the fiſhery, were advantages which the *generosity* and *good faith* of our gallic ally wiſhed us not to obtain. The only object of the alliance with France in 1778 was to ſecure our independence. But France ſpared no arts to diſſuade Britain from acknowledging the United States independent. Not ſucceeding in this attempt, nor in endeavours to exclude us from the navigation of the great lakes, or from the fiſhery, France has, ſince the eſtabliſhment of our government, uniformly directed her efforts to weaken and

divide us. Witneſs the conduct of her public miniſters and other agents in this country, her undertaking to preſcribe to us the principles and character requiſite for American envoys to France, ſpecifying for the purpoſe ſuch as were hoſtile to the government of the United States; aad refuſing, once and again, to accredit envoys who were friendly to it. The arms and councils of France had a very different object than American independence. Though ſhe has ſaid, and ſtill inſiſts, that we owe to her our independence, every American may know the contrary.

The articles of confederation, agreed on in 1778, left the general government inefficient. It depended on *recommendations* to the reſpective ſtates for the requiſite ſupplies. Whatever diſpoſition there was to furniſh them, during the war; yet ſome of the ſtates fell much ſhort of their proportion; and the public wants increaſed faſter than the contributions of the ſtates could furniſh ſupplies. The recurrences, firſt to emiſſions of a paper currency, and then to loans at home and abroad, became neceſſary. After the peace, the debt, incurred by eight years of war, continued to accumulate, from want of funds and revenue. The recommendations of Congreſs ceaſed to have the effect, which they had in the years of common danger. The defects of the articles of confederation were experienced more and more. In 1787 a convention of delegates from the reſpective ſtates framed the federal conſtitution; which being ratified the following year, the firſt Congreſs under it met at New-York, March 4, 1789.

From the time that the government has been in operation, essential benefits have been experienced, in the restoration of peace to our frontier—the population and improvements of the country—the extension and defence of commerce—the establishment of sources of revenue—the restoration of public credit—and unexampled accumulation of property. Happy above all people would our nation be, were its gratitude to God and patrial affection correspondent to its means of prosperity.

The American empire contains a territory of 1250 by 1040 miles, and a population of five millions and an half; a navy of forty ships of war and armed vessels; (beside private armed vessels) and about a million tons of shipping. Our exports the last year amounted to the commercial value of 70,991,780.

Some of the younger part of this congregation may live to witness a greater population in the United States, than there is at present in any kingdom of Europe—if war, pestilence, or civil commotion should not retard our growth.

Eleven of the states in the Union were settled in the 17th century*; the other five in the 18th.†

Slavery is abolished in some of the States. In others the abolition is fast progressing. The importation

* Virginia 1610. New-York and New-Jersey 1618. Massachusetts, 1620, 1629. New-Hampshire 1623. Delaware 1627, 1633. Maryland 1633. Connecticut and Rhode-Island 1635. South Carolina 1669. Pennsylvania 1681.

† North-Carolina 1720, 1728. Georgia 1732. Vermont 1764. Kentuckey 1773. Tennessee 1789, and admitted into the union 1796.

of ſlaves has ceaſed in all the States. Not to mention the iniquity of traffic in our fellow creatures, it neither comports with ſalutary induſtry, good œconomy, or perſonal ſecurity.

Since the eſtabliſhment of the federal government, it has had to ſtruggle with a vigorous, concerted and perſevering oppoſition. Should any one State, by invariable efforts, acquire a controul over the general government, the union muſt be diſſolved. When it cannot afford equal protection to every ſtate, no wiſe man would regret a diſſolution. There are no extremities to which ſome will not proceed for the accompliſhment of ſiniſter purpoſes. Could the ſtate governments defend themſelves, were the union diſſolved? Would there be any end to confuſion and diviſion? Suppoſe two or more confederacies formed out of the wreck of the general government. Would they be more permanent?—more free from jealouſy and ſtrife? The war ſyſtem of Europe, ſtanding armies, would be introduced. The ſeparate confederacies would throw themſelves, for protection from each other, into the hands of different foreign powers; whoſe ſtern language will be, *The fruit of thy land and all thy labors are mine. Thy ſilver and thy gold are mine; thy wives alſo, and thy children, even the goodlieſt, are mine.* Could we agree to ſupport the federal conſtitution and government, all Europe could not ſubjugate us; nor would any foreign power make aggreſſion upon us. May the love of our country grow with our growth.

Looking over the hiſtory of Europe, we find it filled with war and deſolation. In the 16th century,

England had thirty three years of war. In the 17th, thirty seven years. In the 18th, more than forty. The years which are not consumed in war, are employed in preparing for it. Coalitions, treaties, guarantees, negociations are multiplied one upon another, in contravention of one another. What is the friendship between nations? The faith of treaties *is a right hand of falsbood.* The dominions of the potentates of the earth are *mountains of prey. Given to pleasures*, those, who send forth their hundreds of thousands to war, feel no regret for the time, treasure and lives thrown away; or the famine and pestilence which war brings in her train. The spoils of humanity furnish them a triumph. They hear of *garments rolled in blood*, and give orders for public illumination and rejoicing.

The war which has raged so long in Europe, the fury of which is still increasing, has exceeded former wars in bloodshed and desolation. United America wants not the means of being convinced, that an alliance with such *men of blood* must be equally foolish and hazardous. If any dependence is placed on treaties with them, disappointment will be the sure consequence. If America does not felicitate herself in her separation from that quarter of the globe, by an ocean of a thousand leagues—if she does not prize her own elective government, she must be ungrateful to God, and unjust to herself. She will merit the contempt and detestation of all wise men. Posterity will load her with execration.

Had our revolution and government been conducted by men of similar principles and spirit with those who

have conducted the revolution and government of France, we had been involved in like calamities as that devoted nation. The constitution, which we have solemnly sworn to support, might have been exchanged as often, and the change have been solemnized in like manner. Instead of mature, steady councils, we might have seen the capricious reign of terrorism, in every shape. We might have seen an armed force surround the hall of Congress, to arrest and send into banishment our representatives and senators. We might have seen a foreigner usurp all the powers of the legislative and executive—a tribunate with power only to *debate* on measures which the usurper might propose—another department, to *vote* but not *debate*. Revolutionized France stands forth a spectacle and warning to all nations. Her government is a military government. We apprehended that she might frame a government on the principles of civil and religious liberty; therefore we wished her success at first. But instead of amending her own government, instead of setting a laudable example to her neighbors, she has subscribed to a system of despotism. She has deterred other nations from attempting a reform. She has taken up arms to spread *terror in the land of the living* By disturbing and making a prey of other nations, she has declared that her cause is not the cause of freedom and human rights, but the contrary. She has thrown back the cause of liberty one century at least. Have we seen a single patriot, a single friend of liberty, a single philanthrophist, among all who have conducted her affairs since the constitution of 1791? What nation, in modern times, have extended its ravages and exactions as this nation?

We have purchaſed our freedom with a great ſum. God forbid that we ſhould not know how to prize it. By all that is dear in this world (may I not add, in the world to come?) is America ſolemnly warned againſt a confederacy with foreign powers—againſt learning foreign manners. While ſhe *dwelleth alone*, ſhe may *dwell in ſafety*. This ſentiment is meant merely as a caution againſt *political* connections abroad—againſt the admiſſion of *foreigners* to a participation in our government. The genius of America prompts her to a friendly and commercial intercourſe with all nations.

The days of our mourning for Washington are not ended. His name and virtues will be revered in this country to all generations. The ſentiments of civil policy, ſummed up in his farewell addreſs to the United States, is a light to them, now that their father and tried friend is withdrawn. He was removed from our world December 14, 1799. That year, and the former part of 1800, were diſtinguiſhed by the death of many perſons in high office*. *I have ſaid, Ye are gods—but ye ſhall die like men.*

Connecticut may aſcribe her ſingular order and happineſs to inſtitutions of her own, and an exemption from foreigners. In proportion to its extent, it is the moſt populous of the United States. The original ſettlements on the river were made 1635. The firſt in New

* Governor Sumner of Maſſachuſetts; governor Henry of Virginia; governor Henry of Maryland; governor Mifflin of Pennſylvania; judge Iredell and judge Paca of the federal court; governor Rutledge of South Carolina, governor Gill of Maſſachuſetts; Mr. Tazewell of the Senate.

Haven 1638. In 1639 separate political constitutions were framed at Hartford and New Haven, and the governments continued distinct twenty six years*. Connecticut government included the towns of Hartford, Weathersfield, Windsor, Say Brook. New Haven, Milford and Guilford were included in New Haven government. At the union of the two governments in 1665, there were nineteen towns. When the last century commenced, thirty five towns had been settled. There have been three instances of a father and son in the chair;—not in immediate succession. For about eighty years from the union, we meet with but one instance of a governor being omitted in the votes of the freemen. In that instance, he was chosen deputy governor ten years successively, until he retired from public life, at the age of 86†.

In three instances, through the eighteenth century, the freemen of Connecticut have not rechosen the governor who was in the chair. The first instance was from misrepresentation‡; the second, from the ferment occasioned by the stamp act of 1765§. In the third instance, the gentleman in the chair had more votes than any other, though not the requisite majority‖. The freemen, considering his advanced age, withheld their usual number of votes. No government, purely republican,

* Succession of governors in Hartford: Haynes, Hopkins, Wyllys, Wells, Winthrop. In New Haven: Eaton, Newman, Leet.

† Treat.

‡ Wolcott. § Fitch. ‖ Griswold.

has had ſo few changes as Connecticut. The preſent population is about 240,000; probably rather over than under this number*. The ſtate is about 90 miles long, and 60 broad.

New England, including the emigrations, has doubled ſix times within a century and a half.

President Dwight's accurate and excellent century diſcourſe, delivered in your hearing laſt week, renders it unneceſſary for me to give any account of the churches in New-England, or of the inſtitution over which he ſo worthily preſides.

Mr. Theophilus Eaton and the Revered John Davenport, with about fifty ſettlers, arrived at Boſton, in two ſhips from London, June 1637. Mr. Hopkins, afterwards governor of Connecticut, came in one of the ſhips. Mr. Eaton was a merchant of reputation and faſhion in London. He had been ſeveral years in the

* Governors of Connecticut from the union in 1665.

	from	to
John Winthrop	1665	1675
William Leet	1675	1683
Robert Treat	1683	1698
Fitz John Winthrop	1698	1707
Gurdon Saltonſtall	1707	1725
Joſeph Talcott	1725	1741
Jonathan Law	1741	1751
Roger Wolcott	1751	1754
Thomas Fitch	1754	1766
William Pitkin	1766	1769
Jonathan Trumbull	1769	1784†
Matthew Griſwold	1784	1785
Samuel Huntington	1785	1796
Oliver Wolcot	1796	1797
Jonathan Trumbull	1797	

† Reſigned 1783. Died 1785. Æ 75.

East-Indies, employed by the India company, had been a public minister from the court of London at Copenhagen, and was a gentleman of great merit. Mr. Davenport was an eminent minister in Coleman-Street, London. He had a great character for learning and piety. Under the Laudean persecution, he was obliged to conceal himself in 1633. He was several years in Amsterdam. While there he received an invitation to Boston in New-England. Many who had been his principal hearers in London came with him. Great pains were taken to persuade them to stay in Massachusetts. The court offered them any place they would pitch upon. But they declined. They wished to set up a civil and ecclesiastical polity by themselves. Trade was the view of the settlers, not husbandry. Mr. Eaton was employed to find out and purchase an eligible situation for them. After several tedious journeys through the wilderness, New-Haven was selected*.

* The names of the first settlers. Theophilus Eaton, John Davenport, Robert Newman, Matthew Gilbert, Thomas Fugill, John Punderson, Jeremiah Dixon, Nathaniel Turner, Ezekiel Cheevers, William Andrews, Samuel Eaton, John Clarke, John Chapman, Robert Seely, Thomas Jeffreyes, Richard Hull, Thomas Kimberly, Thomas Grigson, John Mosse, Adam Nicholls, Abraham Bell, William Thorpe, Francis Newman, Andrew Low, Thomas Monson, ——— James, George Lambertor, Thomas Nash, Richard Perry, William Peck, Andrew Hull, Goodman Sherman, John Gibbs, John Livermore, Thomas Ellsey, Joshua Atwater, Anthony Tompson, Edward Wigglesworth, John Vincent, John Wakeman, John Benham, Stephen Goodyear, John Potter, Jasper Crane, Andrew Ward, Francis Bell, Richard Malbone, William Ives, Francis Browne, John Nash, William Davis. Seven of these began the settlement in the autumn of 1637. Mr. Joshua Atwater,† a gentleman of distinction and opulence, was of the seven. They

† This gentleman built the house now occupied by his great-grandson, Thomas Atwater; a convenient habitation, tho' older, by about fifty years, than any in the city.

"They built veſſels for foreign voyages; and ſet up trading-houſes upon lands which they purchaſed at Delaware bay for beaver; but were unſucceſsful. In five or ſix years they were much exhauſted*".

From the time that the government of New-Haven colony aſſumed form and conſiſtence, Mr. Eaton was governor, until his death, 1657.

Mr. Samuel Eaton, brother to the governor, was a few years teacher with Mr. Davenport the paſtor. From ſome family manuſcripts, it ſhould ſeem that there was not a perfect coincidence in ſentiment, on the ſubject of civil polity, between theſe two gentlemen: And Mr. Eaton (as is ſaid by advice of the governor) returned to England.

The firſt church was formed in the ſummer of 1639†,

paſſed the winter in an indifferent ſhelter, thrown up for the ſeaſon, near the ſouth market. Their aſſociates followed them in the ſpring. The firſt houſes were commodious, of two ſtories. They began to build on George ſtreet and the oppoſite hill, between which ſmall veſſels then paſſed, in a creek which for a number of years has been filled up. The plan of the town, and arrangement of the buildings on the ſeveral ſquares, was originally formed on the idea of a regular, compact city. The governor's houſe was on the lot in Elm-ſtreet, where the late Reverend Joſeph Noyes lived; and Mr. Davenport's on the oppoſite lot.

* "They exerted themſelves, as the laſt effort, in building a ſhip" of 150 tons, "for the trade of England." In this ſhip "they put there whole ſtock of money, plate, and all the proper goods they could procure, to make a more valuable adventure. Mr. Gregſon, one of the magiſtrates, went paſſenger, in order to procure a patent; and eight or ten more," moſt of whom were "perſons of chief note." The ſhip was never heard of after they ſet ſail, January 1647. "The loſs of this ſhip entirely broke them up as traders."

Hutchinſon's hiſtory of Maſſachuſetts.

† See note A.

and Mr. Davenport inſtalled the paſtor. Mr. Robert Newman was choſen ruling elder. In 1642 Mr. Davenport was invited, by letters from London, to aſſiſt in the General Aſſembly of divines at Weſtminſter, and would have accepted the invitation; but the church would not conſent. Mr. William Hook appears to have been teaching elder 1644. He returned to England 1656. Mr. Nicholas Street was ordained teaching elder November 26, 1659. He was a gentleman of exemplary piety and meekneſs, and eſteemed as a preacher. In 1667 Mr. Davenport removed to Boſton, where he died, of the palſey, March 16, 1670, aged 73*. After his removal to Boſton, Mr. Street was the only inſtructor of the firſt church in New-Haven, until his death, April 22, 1674. The church was deſtitute of a paſtor from that time, until July 2, 1684, when the Reverend James Pierpont was ordained. We do not find, after Mr. Davenport's time, that the office of a ruling elder was continued here; and a teaching elder was no longer diſtinct from the paſtor. Mr. Pierpont died November 14, 1714, in the 55th year of his age. He was ſucceeded by the Reverend Joſeph Noyes, who was ordained July 4, 1716; and continued ſole paſtor until March 1, 1758, when the Reverend Chauncey Whittleſey was ordained colleague paſtor. Mr. Noyes died June 14, 1761, in the 73d year of his age.† Mr. Whittleſey died July 24, 1787, æt. 70‡ The preſent paſtor was inſtalled April 29, 1789.

* While Mr. Davenport reſided at New-Haven, Whaley and Goffe, two of king Charles' judges, were concealed ſeveral weeks in his houſe.

† In the long vacancy before Mr. Pierpont's introduction, there

‡ See note B.

FIVE towns have proceeded from New Haven,* and ſeven churches from the firſt church†. The preſent population of the city is 4,000 ; and 60 the uſual mortality for a year‡.

was a ſharp contention in the church in regard to different candidates ; particularly with reſpect to Mr. John Taylor and Mr. John Herriman. Each of theſe gentlemen preached to the vacant church ſeveral years. The adherents of the former called the other party Herrimanians. Theſe returned the compliment, and called their brethren Tayloriſts. The parties, after a tedious and very diſhonorable contention, agreed to apply to ſome eminent miniſters, in and near Boſton, for direction to a ſuitable candidate. They recommended Mr. Pierpont. He was graduated at Harvard college 1680 ; was a gentleman of exemplary piety, uncommon prudence, and very amiable manners. He ſoftened the ſpirit of controverſy, and united the contending parties. He was eloquent and mighty in the ſcriptures. In converſation from houſe to houſe, he ceaſed not to warn every man, and teach every man in all wiſdom. Under his miniſtry the church experienced that it is good and pleaſant to dwell together in unity.

Mr. Noyes was ſon of the Reverend James Noyes of Stonington. This ancient church was harmonious and happy under his miniſtry, until 1741 ; when, through the influence of various itinerant preachers, numbers ſeparated from him. In 1757, enfeebled by age and many perplexities, he propoſed the ſettlement of a colleague ; and was highly gratified by the unanimous choice of the Reverend Mr. Whittleſey. After the ſettlement of a colleague, Mr. Noyes very much deſiſted from the public ſervice of the ſanctuary. He was naturally diſcerning and judicious, and acquainted with the learning of that day, having been a tutor of the college five years. In preaching he aimed to be plain and familiar : Yet he occaſionally diſcovered a good acquaintance with the art of criticiſm and the phraſeology of ſcripture. On doubtful paſſages and myſterious doctrines, he was always cautious, judicious and charitable. In prayer, few could expreſs themſelves with equal readineſs and propriety, on every occaſion. His converſation was entertaining and inſtructive. On abſtruſe matters, but few could ſpeak with the perſpicuity which he did. He was prudent, hoſpitable, patient.

* Wallingford, Eaſt Haven, North Haven, Woodbridge and Hamden.

† See note C.

‡ See note D.

REFLECT, my hearers, on the great things God hath done for United America, in making us a nation, and beſtowing on us privileges ſuperior to thoſe of any nation on earth. Judging from paſt events, it may be the deſign of his providence to elevate us above all nations—to exhibit to the world an inſtance of a government founded in freedom of election, a government which inſeparably unites the intereſts of the conſtituted authorities and of their conſtituents—affords equal protection to the individual ſtates, and ſecures to every citizen the juſt fruits of his own talents, induſtry and virtues.

I admire our national conſtitution. It breathes the principles of liberty, to which I have been attached from my youth. Allow it a fair experiment. Weigh the conſequences of its ſubverſion. It is eaſier to pull down than to build up. Is any ſubſtitute prepared, which may meet general acceptance, and better guard national and individual rights? Is there a reaſonable proſpect, that a conſtitution of comparable excellence with the preſent may or will be framed? Will a good conſtitution be deviſed or adopted, when the ſpirit of party runs high?

AMONG the greateſt infelicities of the nation we may reckon the corruption of the *ſource* of public information and opinion. By this means confidence in the government is deſtroyed. It is confeſſed, that the confidence of the people in their legiſlature and adminiſtration is the ſupport of a republic, as ours. Well informed citizens never demand the abandonment of meaſures conducive to

the national intereſt, nor the adoption of meaſures oppoſed to that intereſt. They cannot wiſh to elevate folly, duplicity or vice to public ſtations. They muſt prefer wiſdom, integrity and firmneſs. The preſs ſhould be the medium of information, not of impoſition; of ſpreading truth, not falſhood. The freedom of the preſs conſiſts in the publication of TRUTH. The publication of falſhood and ſlander is poiſon to the political body. Diſunion, the ſacrifice of ſocial and patrial affections, are ominous traits in our national character.

ADD to this, our irreligion and infidelity. God will puniſh for all their iniquities, a people whom he hath highly favored. In what way can we provoke him to caſt us out of his ſight, if not by civil diſcord, and contempt of his only begotten Son, whoſe goſpel proclaims univerſal peace and good will? The goſpel, and this only, inſtructs us how to acquaint ourſelves with God, and conciliate his favor to our country. It inculcates principles of action which alone ſecure our fidelity to any truſt, to the duties of any relation; under the influence of which the friendly and public affections, and love to the cities of our God, will prevail and appear in the moſt trying ſituations. To uphold, and tranſmit in its purity, the goſpel of peace, life and immortality, will be the firſt care of a people who know the things of their political ſalvation. It is calculated to make every nation, and every individual, wiſe and happy. If we hearken unto God, if we reverence his Son, he will not leave us, for his OWN GREAT NAME' SAKE.

All orders ſhould ſuffer the exhortation to fear God, to believe in him whom he hath ſent, and from whom we ſhall beſt learn the love of our nation. For he *looked not on his own things.* Chriſtian *charity ſeeketh not her own.* That pious care, which heads of families and perſons of ſuperior ſtations formerly manifeſted for the honor of the goſpel—that regard to ſound morals, which formerly were conſidered as requiſite qualifications for the firſt offices in ſociety, are declining, and faſt departing from us. The wicked walk on every ſide, when unprincipled men are exalted. "Religion and morality," ſays our aſcended patriot and father, "are the great pillars of human "happineſs, the firmeſt props of the duties of men and "citizens. Where is the ſecurity for property, for re- "putation, for life" without "the ſenſe of religious "obligation? Reaſon and experience forbid us to ex- "pect that national morality can prevail in excluſion of "religious principles."

The diſciples of deiſm and atheiſm are alike hoſtile to civil as to religious order. If the foundations be deſtroyed, what ſhall the righteous do? The aſcendancy which a ſpirit of diſcord has acquired in our youthful republic, the implacable animoſities, as ill conſiſt with good policy as with the principles of natural or revealed religion. They endanger all our deareſt privileges. Could righteous heaven inflict a ſorer judgment, than to ſuffer us, by ſuch means, to pull down the political fabric we have built? May this wrath praiſe God, and may he reſtrain the remainder of it.

The footſteps of God are not known. He can diſ-

pel the public gloom, when it is greateſt. When his ſervants know not what to do, their eyes are unto him. He accompliſheth his unſearchable and gracious deſigns by thoſe means which vicious men and evil ſpirits employ to defeat them. Individuals ſay, when he afflicteth them, *All these things are against me.* Patriots ſay, when the poſture of public affairs is critical, and public councils are embarraſſed, All theſe things are againſt the nation. They are ready to deſpair of the public cauſe. God meaneth ſuch events for good in one caſe as much as in the other. The method of his providence is not to extricate individuals or nations in ways which human wiſdom may deviſe. This truth was often experienced in our late revolutionary war. Paſt ſalvations, great and ſurpriſing, teach us to truſt in him to deliver us, in ways which elude human foreſight. Amidſt the great corruption in principles and manners, the bitter envy and ſtrife, and warm litigation of parties, God hath reſerved him many pious and excellent characters in the nation. If he meant to deſtroy us, why hath he wrought ſuch great things for us? We derive conſolation from the recollection of his interpoſition, in all paſt ſeaſons of calamity and danger in our country. "The Lord reign-"eth: He is clothed with majeſty and ſtrength. The "floods have lifted up, O Lord, the floods have lifted up "their voice: The floods lift up their waves. Thy "throne is eſtabliſhed of old. Thy kingdom ruleth over "all. The Lord on high is mightier than the noiſe of "many waters; yea, than the mighty waves of the ſea".

Ever ſince the earth was firſt filled with violence, pride has made aggreſſions on its neighbor. Lawleſs

ſtrength has proſtrated right. Europe is now ſhaken to the foundation by the rage of war. The human race are appointed as ſheep to the ſlaughter. We ſee no proſpect of a termination to the dreadful calamity. It will be the wiſdom of America to attend to defenſive meaſures; and "always to prefer an honorable accommodation to hoſtility." May the providence, which hath hitherto preſerved our nation from taking any part with the belligerent powers, ſtill preſerve it.

The United States, if at peace among themſelves, if not embroiled with foreign nations, will, with their advantages, enterprize and induſtry, rapidly advance in population, arts and ſciences, commerce, agriculture and manufactures, for a long time to come. We may ſay, *A nation has been born in a day.* May the empire, whoſe foundations are laid, be durable. May the preſent and ſucceeding generations in our country improve the advantages which no other people poſſeſs.

Of the ſages who framed the conſtitution, many reſt from their labors. We venerate their memory. To their ſurvivors and ſucceſſors it belongs to build on the ſame foundation. They would have been the laſt to object to improvements. Senſible of the imperfection of human wiſdom, they made judicious proviſion for any amendments, which time and experience might point out.—This proviſion we conſider as an excellence in the conſtitution. But a zeal for amendments, which would impair the foundation, will neither be wiſe nor patriotic. The argument for the preponderance of the executive and for hereditary ſucceſſion might have weight, were we ſitu-

ated as are the kingdoms of Europe; but we are not surrounded by jealous nations, whose trade for ages has been war. We *dwell alone.*

The rising generation will have increasing opportunities for improvement with the growth of the nation. At the same time, their principles and virtue will be assailed. This is an age in which every subject will be investigated. It is also an age in which infidels and scoffers triumph, beyond any former example*. Very much

* "We should suffer the most eventful season ever witnessed in the affairs of men, to pass over our heads to very little purpose, if we fail to learn from it the nature and progress of the passions. The true light, in which the French revolution ought to be contemplated, is that of a grand experiment on human nature—The short-lived forms of power and office glided with such rapidity through successive ranks of degradation, that they seemed rather to solicit acceptance, than to be a prize contended for: Yet, as it was still impossible for all to possess authority, though none were willing to obey, a general impatience to break the ranks and rush into the foremost ground, maddened and infuriated the nation, and overwhelmed law, order and civilization with the violence of a torrent——It was late before the atheism of Epicurus gained footing at Rome; but its prevalence was soon followed by such scenes of proscription, confiscation and blood, as were *then* unparalleled in the history of the world; from which the Republic being never able to recover itself, after many unsuccessful struggles, exchanged liberty for repose, by submission to absolute power. An attempt has been recently made to establish a similar system in France. Let those who doubt, whether the barbarities, which have stained the revolution in that unhappy country, are justly chargeable to the prevalence of atheism, recollect that the men, who, by their activity and talents, prepared the minds of the people for that great change, *Voltaire, D'Alembert, Diderot, Rosseau,* and others, were avowed enemies of revelation; that, in all their writings, the diffusion of scepticism and revolutionary principles went hand in hand; that the fury of the most sanguinary parties was especially pointed against religious institutions—that their atrocities were committed with a wanton levity and brutal merriment; that the reign of atheism was avowedly and expressly the reign of terror; that in the full madness of their career, in the highest climax of their horrors, they shut up the temples of God, abolished his worship, and

depends on the first stages of life, on early choice. Would our young people be good citizens and patriots, let them read, again and again, the counsel of Washington. As a specimen of human and political wisdom, it is unrivalled. Especially do we exhort them to be advocates and patterns of the morals inculcated by him who spake as never man spake. Christian morals make the best citizens. A real Christian is a friend of his country and liberty—a friend of all mankind. If infidels and scoffers entice you,

proclaimed death to be an eternal sleep—No sooner were the speculations of atheistical philosophy matured, than they gave birth to a ferocity, which converted the most polished people in Europe into a horde of assassins.——

When this savage philosophy has taught its disciples to look with perfect indifference on the offspring of his body and the wife of his bosom, to estrange himself from his friends, insult his benefactors, and silence the pleadings of gratitude and pity, will he, by thus divesting himself of all that is human, be better prepared for the disinterested love of his species. Will he" acquire "a passionate attachment to the general good, because he has ceased to be a man? A "passion for the general good, or *love to being in general*," which is a definition of virtue "many fashionable infidels have hit upon," is the basis of "M. *Godwin's* principal arguments against the private affections—It might have been worth while to reflect, that in the natural world there are two kinds of attraction; one which holds the several *parts* of individual bodies in contact; another, which maintains the union of bodies themselves with the general system; and that, though the union in the former case is much more *intimate* than in the latter, each is equally essential to the order of the world. Similar to this is the relation which the public and private affections bear to each other, and their use in the moral system.

The infidels of the present day are the first sophists who have presumed to innovate in the very *substance* of morals. The love and fear of the supreme Being, the sacred observation of promises, reverence to magistrates, obedience to parents, gratitude to benefactors, conjugal fidelity, and parental tenderness, were" heretofore regarded as "primary virtues. Modern infidelity confounds the first elements of society, and blends every age, rank and sex in indiscriminate proscription and massacre."

HALL'S *sermon on "modern infidelity, with respect to its influence on society."*

(and you may expect they will) cast not in your lot with them. You owe more reverence to your consciences. Confess your Redeemer, and defend his truth. No other hath *the words of eternal life. Enquire for the good old paths, walk therein, and ye shall find rest to your souls.*

The words of an eminent prophet and magistrate in Israel, addressed to them upon occasion of an alteration they had made in their constitution, may with propriety be addressed to all orders in our nation. "Only fear the "Lord, and serve him in truth with all your hearts. For "consider how great things he hath done for you. But "if ye shall still do wickedly, ye shall be consumed, both "ye and your king."

The period approaches, when, as prophecy assures "us, the wolf shall dwell with the lamb, and the leopard "shall lie down with the kid. They shall not hurt nor "destroy in all my holy mountain." The heavens shall proclaim, "The kingdoms of this world are become the "kingdoms of our Lord—and he shall reign forever and "ever." The same word of prophecy assures us, that this period will be preceded by terrible carnage. Some suppose, that the present European war is the beginning of the carnage predicted. Time will be the best expositor of the prediction. "The Father hath kept the times "and seasons in his own power. Clouds and darkness "are round about him; righteousness and judgment are "the habitation of his throne." Let us tremble and rejoice. He hath appointed a day in which he will judge the world in righteousness, by Jesus Christ. Whatever

may be coming on the earth, it moſt of all concerns every one of us to be diligent in making preparation for that great day. In imbibing the principles, and forming ourſelves on the maxims, of the goſpel, we ſhall *have peace always, by all means. Whoso will observe* the divine footſteps, *ſhall understand the loving-kindness of the Lord.* We know not what we have yet to ſuffer in life. We may expect various afflictions and temptations. We muſt be armed with fortitude and reſignation, with love to our duty and our ſouls, would we be prepared for the events of time and for the account we have to render before the judgment ſeat of Chriſt. Our faith and patience, humility and hope may perſuade others to be Chriſtians; or will comfort and eſtabliſh them, if already ſuch. We need be aſſiduous to lay up in ſtore every Chriſtian grace, that we may ſuſtain the conflict with the laſt enemy, at whoſe approach even the good man trembles. "Not "ſlothful in buſineſs; but fervent in ſpirit, ſerving the "Lord. Rejoicing in hope; patient in tribulation; con-"tinuing inſtant in prayer."

Knowing that the remaining days of my life are few, and that thoſe of my miniſtry may be ſtill fewer, I would not ceaſe to put you in remembrance of the moſt important principles, privileges and duties of the Chriſtian profeſſion. Of theſe, repentance toward God and faith toward our Lord Jeſus Chriſt are the chief and moſt profitable. I have endeavored to ſpeak to you as the oracles of God ſpeak. A review of great imperfections is a daily ſource of humility and abaſement. You have overlooked my many infirmities. While I acknowledge your candor

and reſpect, let me requeſt your concurring prayers and endeavors, that *the gospel may have free course, and be glorified with you.* Attend to the education of your children. Bear teſtimony againſt irreligion and every vice. *Stand fast in one spirit, with one mind, striving together for the faithof the gospel. The God of the spirits of all flesh raise up a man, and set him over the congregation, to go out before you, and to come in before you.*

We will shew the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done; and which he commanded our fathers to make known to us. The children who shall be born shall arise, and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments.

AMEN.

NOTES.

P. 32. l. 4. "Are there no inconveniences to be thrown into the ſcale againſt the advantage expected from a multiplication of numbers by the importation of foreigners? It is for the happineſs of thoſe united in ſociety to harmonize as much as poſſible in matters which they muſt of neceſſity tranſact together. Civil government being the ſole object of forming ſocieties, its adminiſtration muſt be conducted by common conſent. Every ſpecies of government has its ſpecific principles. Ours perhaps are more peculiar than thoſe of any other in the univerſe. It is a compoſition of the freeſt principles of the Engliſh conſtitution, with others derived from natural right and natural reaſon. To theſe nothing can be more oppoſed than the maxims of abſolute monarchies. Yet from ſuch we are to expect the greateſt number of emigrants. They will bring with them the principles of the governments they leave, imbibed in their early youth: Or, if able to throw them off, it will be in exchange for an unbounded licentiouſneſs, paſſing, as is uſual, from one extreme to another. It would be a miracle were they to ſtop preciſely at the point of temperate liberty. Theſe principles, with their language, they will tranſmit to their children. In proportion to their numbers, they will ſhare with us the legiſlation. They will infuſe into it their ſpirit, warp and bias its directions, and render it a heterogeneous, incoherent, diſtracted maſs. I may appeal to experience, during the preſent conteſt, for a verification of theſe conjectures. But, if they be not certain in event, are they not poſſible? are they not probable? Is it not ſafer to wait with patience—for the attainment of any degree of population deſired or expected?

May not our government be more homogeneous, more peaceable, more durable? Suppoſe 20 millions of republican Americans thrown all of a ſudden into France, what would be the condition of that kingdom? If it would be more turbulent, leſs happy, leſs ſtrong, we way believe that the addition of half a million to our preſent numbers (Virginia) would produce a ſimilar effect here." Notes on Virginia, ſecond American edition, Philadelphia, 1794.

Had the ſentiments of the illuſtrious author been a prediction, they could not have been more exactly verified in ſubſequent events, as applied to the United States.

P. 40. A. This and Milford church were formed under a very large oak tree in George Street, about two rods from the door of Mr. David Beecher. The tree was ſtanding about fifty years ago. The church was gathered in the following manner. It was propoſed that all the free planters ſhould make choice of twelve leading men—that theſe twelve ſhould chuſe from among themſelves ſeven, to model the church; and, having embodied themſelves, that they admit others. The ſeven were Mr. Theophilus Eaton, Mr. John Davenport, Mr. Robert Newman, Mr. Matthew Gilbert, Mr. Thomas Fugill, Mr. John Punderſon, and Mr. Jeremiah Dixon. Theſe, having laid a foundation, were accounted the ſeven pillars. The firſt church in Wallingford appears to have been formed the ſame way; alſo the firſt church in Milford, and the firſt in Guilford. The firſt meeting houſe was finiſhed in 1646. There were then 90 families, or about five hundred ſouls. In the whole juriſdiction or colony of New Haven, 210 freemen are entred on the records as having taken the oath of fidelity in 1644. In 1647, the whole number was 241. In 1654, 283. In 1657, 314. In 1660, 335.

P. 42. B. Mr. Whittleſey was the ſecond ſon of the Reverend Samuel Whittleſey of Wallingford. He was educated at Yale College, and a tutor in that ſeminary ſix years. He was an excellent claſſical ſcholar, and well acquainted with general literature. His affability and dignity of manners, philanthropy and integrity, joined to an accurate knowledge of men and the affairs of life, commanded eſteem and veneration. When ſettled in the miniſtry, he applied to theological ſtudies and

the duties of the paſtorial office with an ardor, zeal and aſſiduity equalled by few. He knew how to make his paſtoral viſits, which were frequent, profitable to all ages and orders. The ſame ſerenity and firmneſs, which were conſpicuous through life, diſtinguiſhed his cloſing ſcene.

P. 42. C. Succeſſion of deacons in the firſt church of New Haven.

	Chosen.	*Died.*
Mathew Gilbert, Robert Newman	1639*	1680
William Peck	1659	1695
Richard Miles		Jan. 7, 1667
Roger Allen	1669	Sep. 27, 1674
John Chidſey		Dec. 31, 1688
John Punderſon	1689	Jan. 22, 1630
Abraham Bradley	1696	1718
Samuel Biſhop		March 12, 1748. Æ. 82
Iſaac Dickerman	1727	1758
John Punderſon, Jun.		1742
John Monſon		1748
John Hitchcock	1742	Oct. 1753
Jonathan Mansfield	1751 Reſigned 1771	Jan. 10, 1785 89
Samuel Biſhop	1756 1771	Oct. 2, 1779 81
Daniel Lyman	1754	Oct. 1786 69
John Whiting	1756	June 21, 1786 64
Thomas Howel, Stephen Ball	1771	May 18, 1797 79; Oct. 10, 1799 73
Samuel Darling	1786	
John Hubbard	1797	

Baptiſms in the firſt church from 1639 to 1685, according to the beſt eſtimate from imperfect records, 960. During Mr. Pierpoint's miniſtry, being 29 years, 1467. During Mr. Noyes' miniſtry, from 1716 to 1758, 1739. During Mr. Whittleſey's miniſtry, being twenty nine years and five months, 476 males, 504 females, total 980. From Mr. Whittleſey's death in 1787 to December 28, 1800, males 132, females 139, total 241. Total in 162 years 5364.

* Both were of the ſeven who formed the church. Mr. Gilbert was a magiſtrate many years, and was choſen deputy governor one or two years.

P. 42. C. The churches which have proceeded from New Haven are

I. WALLINGFORD. The ſettlement of this town was conducted by a committee of New Haven, who had full power to manage the whole affair. They appointed a ſub-committee at the village, (as Wallingford was then called) ſtipulating particularly with regard to the miniſtry and church affairs in the following manner. "For the "ſafety and well being of the church affairs, miniſtry "and maintenance, the committee [of New Haven] "do order, that the ſaid undertakers and ſucceſſive "planters ſhall before admitted ſubſcribe to the follow-"ing engagement; viz. He or they, as aforeſaid, ſhall "not by any means diſturb the church, when ſettled "there, in their choice of miniſter or miniſters, or other "church officers; or in any of their other church rights, "liberties, or adminiſtrations: Nor ſhall refuſe or with-"draw due maintenance from ſuch miniſtry. And un-"till ſuch church be ſettled, ſhall ſubmit to ſuch "order as the ſaid committee ſhall make for a godly "miniſtry to diſpenſe the word of God among them." This inſtrument, ſubſcribed by the New Haven committee, ſeven in number, is dated 31ſt day of 11 month, 1699. Wallingford church was gathered 1674. Their firſt miniſter was the Rev. Samuel Street, ſon of the Rev. Nicholas Street of New Haven. He was ordained 1674—died January 1717. Æ. 82. Second paſtor, Rev. Samuel Whittleſey, ordained April 1710—died April 15, 1752. Æ. 67. Third paſtor, James Dana, ordained October 12, 1758. Removed 1789.

II. EAST HAVEN. The church was gathered, 1705, (perhaps) Rev. Jacob Heminway, born in the place, after preaching ſeven years to the church and ſociety, was ordained paſtor, October 1711. He was ordained in a ſchool houſe, ſouth of the firſt meetinghouſe, in which till then he had preached. He died October 1754. Æ. 71. Rev. Nicholas Street, great grandſon to him of New Haven, ordained October 8, 1755, is now in his 71ſt year.

III. NORTH HAVEN. The church was embodied 1718. In November of that year, the Reverend James Wetmore was ordained paſtor. He declared for Epiſcopacy in 1722, and was miſſionary at Rye; where he died

May 14, 1760. The Rev. Iſaac Stiles, who ſucceeded him at North Haven, was ordained November 11, 1724 —died May 14, 1760, Æ. 63. The Rev. Dr. Trumbull, the preſent paſtor, was ordained December 24, 1760.

IV. West Haven. The Rev. Dr. Samuel Johnſon, the firſt miniſter, was ordained 1720. In October 1722 he profeſſed himſelf an Epiſcopalian, and left his people. He was miſſionary at Stratford many years; and afterwards Preſident of New York college. He died at Stratford, January 1770, Æ. 75. He had the character of a great ſcholar, ſuperior divine, and exemplary Chriſtian. The Rev. Jonathan Arnold was the ſecond miniſter at Weſt Haven, ordained 1725 or 1726. About the year 1734 he declared for Epiſcopacy. Having officiated as miſſionary at Derby and Weſt Haven three or four years, he removed to Staten Iſland. The Rev. Timothy Allen, the third miniſter of Weſt Haven, was ordained 1738, and diſmiſſed 1742. He is now paſtor of Cheſterfield, (Maſſachuſetts) and in his 86th year. The Rev. Nathan Birdſeye, the fourth paſtor, was ordained Oct. 1742; and continued in his paſtoral relation until June 1758. He was then diſmiſſed by the Conſociation mutually called, and recommended to the improvement of the churches. He had a family of twelve children, and a very ſmall ſalary. Removing to his patrimonial inheritance at Stratford, he has made it his rule to preach occaſionally, when neceſſity appeared to call for it. He is now in his 88th year. The Rev. Noah Williſton, the preſent paſtor, was ordained June 1760.

V. Woodbridge. The church was embodied, and the Rev. Benjamin Woodbridge ordained, November 1742. The Rev. Eliphalet Ball was inſtalled (by the Rev. Mr. Woodbridge) colleague paſtor, December 1783. Mr. Woodbridge died December 24, 1785, aged 75. Mr. Ball reſigned May 1, 1788. Rev. Joſiah Sherman was called July 13, 1789, and died the following November. Rev. David L. Beebee ordained Feb. 23, 1791—diſmiſſed March 18, 1800, by a mutual council, on account of ill health.

VI. White Haven church was formed May, 1742; and the Rev. Samuel Bird, who had been ſeveral years the paſtor of a church in Dunſtable (Maſſachuſetts) was

inſtalled Oct. 13, 1751. Iſaac Dickerman, who had been many years deacon of the firſt church, was choſen deacon of White Haven church, April 2, 1754. Joſeph Ruggles was choſen April 10, of the ſame year. He removed to New Milford in 1758. The ſame year David Auſtin was choſen deacon of this church. He died Feb. 5, 1801, Æ. 69. Daniel Lyman, who had been ſeveral years deacon of the firſt church, was choſen to the ſame office in this (W. H.) April 30, 1758. Samuel Biſhop choſen April 20, 1760. Rev. Samuel Bird diſmiſſed January 19, 1768. He died May 3, 1784, Æ. 64. Baptiſms in Mr. Birds miniſtry, being ſeventeen years and three months, 350,

The Rev. Dr. Jonathan Edwards was ordained poſtor of White Haven church January 4, 1769. Diſmiſſed May 19, 1795. Baptiſms in his miniſtry, 314.

VII. Hamden. The church was formed January 26, 1764. It conſiſted of members from New Haven and North Haven. The Rev. Nathaniel Sherman was inſtalled May 18, 1768, diſmiſſed Auguſt 9, 1771, and died at Eaſt Windſor. The Rev. Joſhua Perry was ordained October 15, 1783 and diſmiſſed 1790. The Rev. Aſa Lyman, the preſent paſtor, was ordained Sept. 9, 1800.

East Plain. The church was embodied 1795; and the Rev. Abraham Allen ordained 1796.

Fair Haven church formed June 10, 1771. The Rev. Allyn Mather was ordained the paſtor, Feb. 3, 1773. With an heart engaged in his work, he was willing to ſpend and be ſpent in the ſervice of an affectionate flock. His feeble conſtitution was broken down by miniſterial labors; and his days ſhortened. In 1784 he took a voyage for the recovery of his health, and died at Savannah in Georgia, November 4, Æ. 37. In his miniſtry of 11¾ years the baptiſms were 244. The Rev. Samuel Auſtin was ordained paſtor of this church, November 9, 1786. Diſmiſſed January 19, 1790. Baptiſms in his miniſtry 36. James Gilbert was choſen deacon April 30, 1773; and died December 11, 1797, Æ. 71. Abraham Augur was choſen October 11, 1773; and died May 30, 1798, Æ. 74. Levi Ives was choſen June 27, 1787.

The UNITED CHURCH and ſociety were formed 1796. The Rev. John Gemmil was inſtalled their paſtor, Nov. 7, 1798. Captain Abel Burrett choſen deacon Feb. 25, 1801. Baptiſms by Mr. Gemmil, 19 males, 17 females. Total 36.

The Rev. Ebenezer Punderſon was the incumbent of the EPISCOPAL ſociety from 1755 to 1762. The Rev. Solomon Palmer, from 1763 to 1766. And the Rev. Bela Hubbard, the preſent incumbent, has had the charge of the ſociety from the autumn of 1767. Mr. Punderſon removed to Rye, in the ſtate of New York, where he died at an advanced age. Mr. Palmer removto Litchfield in this ſtate, where he died not long after he left New Haven.

P. 42. D. The number of families in the city is 730. The families average $5\frac{1}{2}$, the houſes $7\frac{3}{4}$. Males 1914. Females 2086. Slaves 85. Free blacks 115. Indians and mulattoes 48. Foreigners 142. Congregationaliſts 471 families. Epiſcopalians 226. Catholics 7. Moravians 1. Baptiſts 1. Methodiſts 3. Quakers 1. Prieſtlians 4. Nothingarians 16. Public buildings 14; viz. 1 ſtate houſe; 3 large houſes of worſhip, improved by Congregationaliſts; and one large epiſcopal church; 4 college edifices; viz. two occupied by the ſtudents, a chapel, and a dining hall; two ſchool houſes, one of them an elegant new edifice of two ſtories. Preparation is making for a new ſchool houſe for the grammar ſchool. A new goal, built of hewn ſtone, of three ſtories; in the front, and adjoining, a very elegant brick dwelling houſe, of three ſtories, facing the green. 1 Alms Houſe. Dwelling houſes 524. Stores 110. Barns and ſhops 337.

NAVIGATION of the city, ſhewing the number of tons, and in what trade employed

In the ſealing and India trade.

	Tons. 95ths.
Four ſhips	1045 43
European trade.	
Two brigs One ſchooner	329 68
Weſt India trade.	
Fifteen brigs Ten ſchooners Six ſloops	2962 30

Amount of tonnage employed in foreign trade, 4337 46

Veſſels employed in the coaſting trade to different parts of the United States

One brig Three ſchooners Nineteen ſloops	}	1098 51
		5436 2

Of the above, 12 ſloops are employed as packets to New York; the tonnage of theſe is 648 63.

Total

Ships	4
Brigs	18
Schooners	14
Sloops	25
	61

About ſixty years ago, the whole navigation conſiſted of two coaſters and one Weſt India veſſel. Before the American revolution, the outward bound cargoes of our Weſt India veſſels did not average more than 1500 dollars. They now average 6 or 7000; but the price of articles is doubled.

Population in 1787, 3364. Males 1657. Females 1707. Families 614. Houſes 466. Stores 103. Barns and ſhops 324. The number of each age from one to ninety ſtood thus in 1787.

Age	*Number*	*Age*	*Number*	*Age*	*Number*
1	173	16	103	31	45
2	113	17	62	32	42
3	100	18	84	33	38
4	119	19	62	34	33
5	107	20	74	35	49
6	100	21	77	36	50
7	87	22	57	37	31
8	96	23	58	38	31
9	89	24	55	39	36
10	85	25	66	40	52
11	70	26	51	41	29
12	80	27	55	42	33
13	86	28	50	43	29
14	95	29	40	44	18
15	71	30	66	45	28

Age	*Number*	*Age*	*Number*	*Age*	*Number*
46	22	61	11	76	1
47	34	62	8	77	5
48	9	63	9	78	2
49	12	64	10	79	3
50	35	65	13	80	4
51	17	66	8	81	0
52	14	67	3	82	0
53	16	68	5	83	1
54	12	69	3	84	1
55	17	70	6	85	0
56	18	71	1	86	1
57	10	72	2	87	1
58	11	73	2	88	0
59	7	74	2	89	0
60	28	75	3	90	1

N. B. The numbers under and above 17 are equal. Within the first year we find on the list of mortality almost double the number of any other year—In populous cities, perhaps, more than double. In this city, one third of the deaths is of those under ten years, calculating upon an usual mortality; and more die under five and above sixty than in the intermediate space.

Mr. Saurin, in a new year's discourse, delivered in the church of Rotterdam, 1727, supposing his auditory to consist of eighteen hundred persons, classifies them thus:

1st	of persons from 10 to 20 years, amounting to	530.
2nd	from 20 to 30	440
3rd	30 to 40	345
4th	40 to 50	255
5th	50 to 60	160
6th	60 and upwards	70
		1800

"According to the most exact calculations, of those "who have made such kind of researches their study, "each of these classes must, in the course of this year, "present to death a tribute of ten persons." In New-England the yearly deaths from each of these classes, and upon these numbers, rarely exceeds five.

This city was visited with epidemics in 1794 and 1795, which added about two hundred to the usual mortality.

In the former part of the year 1794, the SCARLET FEVER, or PUTRID SORE THROAT, prevailed. To this ſucceeded the YELLOW FEVER. The DYSENTERY followed in 1795. The mortality by the firſt was fifty; by the ſecond, 63; and by the laſt, 75. Of 140 who had the yellow fever, 77 recovered.

A legacy of Governor Hopkins, appropriated to the grammar ſchool, affords an annual intereſt of two hundred and fifty dollars. This, with ſome perquiſites, and the advantage of reſiding in New-Haven, is an inducement to the moſt deſerving young gentlemen, from time to time, to undertake the inſtruction of it. In the city of New-Haven, there are, beſide the grammar ſchool, eight public and five private ſchools. The number of ſcholars in the former is 320. In the latter, viz. Union ſchool, conſiſting of two departments, one for males, the other for females, 124; of which number 61 are males. In the three other private ſchools 64. Total within the city 508. In the town, excluſive of the city, there are ſeven public ſchools, and one private—viz. at Hotchkiſs' town two, 60 ſcholars. Allingtown one, 19. Dogman one, 49. Dragon bridge one, 40. Weſt Haven three, 120. Total in town and city, fifteen public and ſix private ſchools. Number of ſcholars 796. On an average, to each ſchool 38. A free ſchool within the city provides for the inſtruction of a number of poor children, included in the above.

The new and very decent cemetery at the north end of the city was projected and completed by the honorable James Hillhouſe, Eſquire. The various public exertions of this gentleman for the benefit, convenience and ornament of the city will be long experienced.

P. 26. l. 8. for *characters* read *charters*. P. 37. l. 6. for *aad* read *and*. P. 63. l. ult. dele *t* in *pasttor*. P. 64, l. 15. for *postor* read *pastor*. P. 64. l. 8. from the bottom for $\frac{2}{1}$ read $\frac{1}{2}$.

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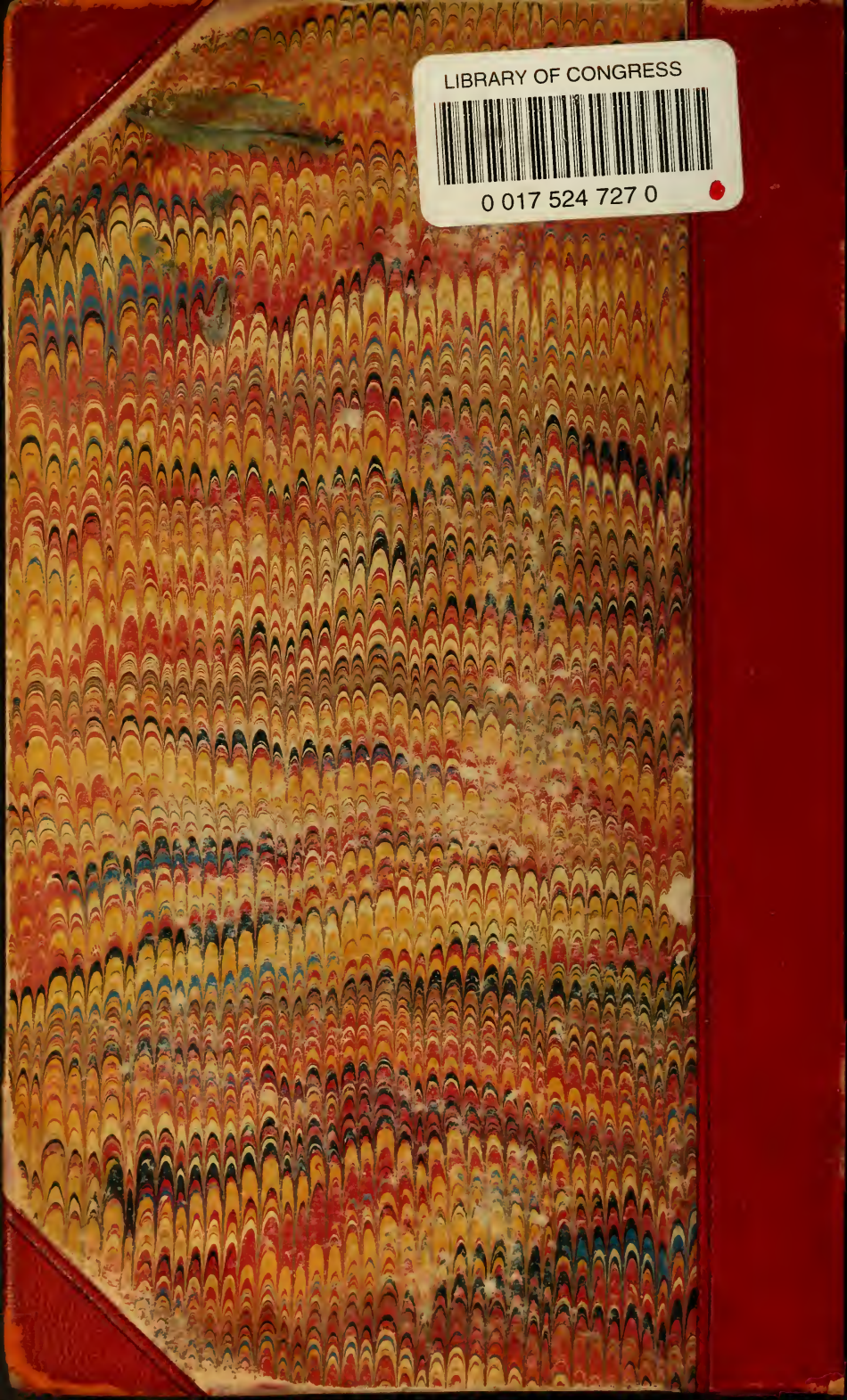
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